A RYGHT PROFYTABLE TREATYSE
BY THOMAS BETSON

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241

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A
ryght profytable treatyse
by
Thomas Betson

A
ryght profytable treatyse
compendiously drawen out of many
and dyvers wrytynges
of holy men
by
Thomas Betson

Printed in Caxton's house
by Wynkyn de Worde
about 1500

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1905

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B47

The tract here reprinted is one of twenty-six formerly bound together in a remarkable volume (AB. 4. 58) which was presented to the University in 1715 by King George the First together with the rest of the Library of John Moore, Bishop of Ely.

The name of the author is only known from the colophon. It will be seen from the facsimile that the fourth letter of the name is not certainly an s. Herbert (p. 204) on the information of W. Cole gives the name as Betton: but it seems probable that we are right in reading it as Betson. Mr Bernard W. Henderson, who has very kindly examined the copy in the Library of Exeter College, Oxford, and Mr F. Madan, to whom he has shown it, are decidedly of opinion that the letter is a blurred s.

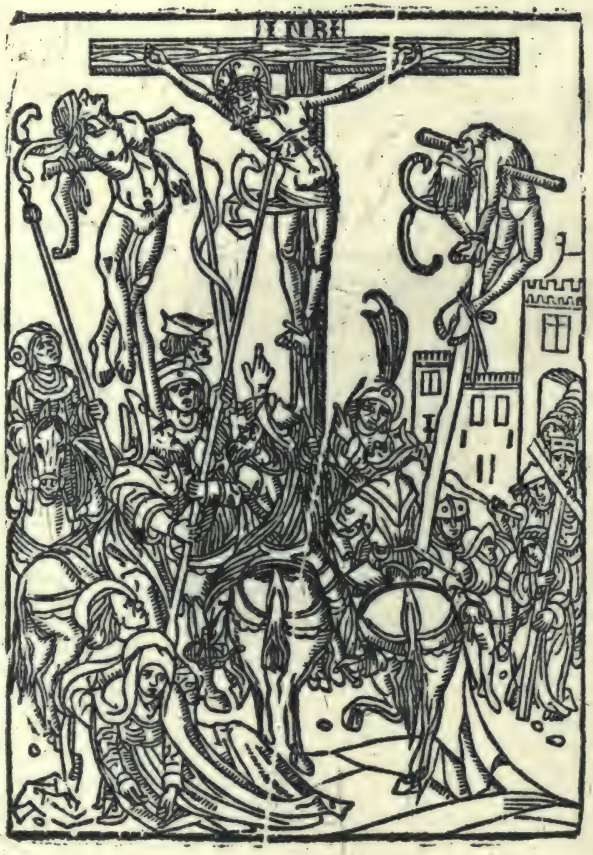
The date of printing is fixed by competent authorities as 1500, on the evidence of the states of the printer's mark and of the cut of the Crucifixion.

FRANCIS JENKINSON

This facsimile has been taken from the original in the Library of the University of Cambridge

I certify that I have printed 250 copies only of this facsimile, that the impressions have been rubbed off the plates and the negatives destroyed

P. DUJARDIN


I·N·R·I

¶ Here begynneth a ryght profytable treatyse cõpendiously drawen out of many & dyuers wrytynges of holy men/to dyspose men to be vertuously occupyed in theyr myndes & prayers. And declared the Pater noster. Aue. & Credo. in our moder tonge with many other deuoute prayers in lyke wyse medefull to religyous people as to the laye people with many other moost holsomest Instruccyons/ as here after it shall folowe.

¶ The famous doctour Johan gerson Chaũceler of Parys/takynge his groũde of holy scrypture. & accordynge with all other doctours sayth thus.

Dre moost mercyfull fad̃ lord god knowyng our freelte & redynes to all sỹnes. is euer redy duryng this wretched & mortall lyf/by many & dyuers ways to forgyue vs our trespace/& to graũte & gyue vs his grace/yf so be that truly we ordeyne vnto hym these treuthes folowynge sayd & done with all our herte. The fyrst/thou shalt saye. Blessyd lorde I knowleche þ I haue synned ayenst thy goodnes thus and thus Reherlynge thy synnes. And I am dysplealeth therwith by reason of the whiche I do penaunce & wyll do. for I knowe well that I haue greued the & broken thy cõmaũdementes. In the whiche thou only ought to be worshypped. The seconde saye this treuthe. Good lorde I haue good

purpose & desyre with thyn helpe to be ryght ware herafter that I fall not in to synne/& I entende to flee the occasions after ꝑ possibilyte of my power. The thyrde is this. Mercyful lorde I haue a good wyll to make an hole confessyon of all my synnes whan place & tyme cõuenient may be had acordynge to thy cõmaũdement & all holy chirche. These thre treuthes who soeuer sayth w̃ his herte vnfaynyngly in what place ꝑ euer it be/he may be sure ꝑ he is in ꝑ state of helth & grace & he shal haue euerlastynge lyf though he had done all the synnes of the worlde. And yf he deceased wout ony other confession for lacke of a preest. as slepyng sodayn deth he sholde be saue suffrynge afore harde payne of purgatory/wherfor it is a good cõsel ꝑ euery cristen man ones or twyes a daye erly or late/or els at lest on holy dayes examyne his conscyence & remẽbre yf he may w̃ al his herte vnfaynẽdly say these thre treuthes/& yf he do he may be sure ꝑ he is in ꝑ state of grace. And yf he may not. but is in wyll to synne ayen & to haue his delectacion w̃ dede/& wyll not flee the occasyons of mortall synnes & so drowned wyl not aryse. as vsurers. fals marchaũts or ꝑ desyren vengeaũce w̃ suche other suche may be certayne ꝑ the pope may not assoyle them. Not for thy hollom cõsell is ꝑ suche praye & gyue almesse & do other good dedes after theyr power ꝑ god the rather may lyghten theyr hertes. & the sooner torne them to goodnes. Amen.

¶ This pater noster/taught our lorde his dyscy-
ples/and all people by his gospell.

HAder our that art in heuens / halowed be
thy name. Thy kyngdom come to ẏ. Thy
wyll be do as in heuen so in erthe. Our eche dayly
brede gyue vs to daye. And forgyue vs our dettes
ryght as we forgyue to our detfours. And lede vs
not in to temptacyon. But delyuer vs from euyll
Amen/that is to saye. So be it.

¶ This is the Aue maria/that Gabryell sayd sa-
lutynge our blessyd lady/& it is the gospell.

HEyll Mary full of grace / the lorde is with
the/blessyd be thou amonge wymen/& blef-
syd be the frupte of thy wombe Jhesus. Amen.

¶ These ben the artycles of our Crede/and oure
byleue/that who is baptysed and trusteth in hem
shall be saued.

IByleue in god that almyghty shaper of he-
uen & erthe. And in Jhesu cryste his oonly
sone our lorde/the whiche is conceyued of the holy
goost/borne of Mary the mayde/suffred payne &
passyon vnder Ponce Pylate. Crucefyed/deed/& bu-
ryed/he lyghted downe to helles. The.iij. daye he
arose fro deth to lyue. He styed vp in to heuens. He
sytteth at the ryght syde of god the fader almyghty
from thens he is to come to deme both quycke &
deed. I trowe in ẏ holy goost/holy chirche vnyuer-
sall/comunynge of sayntes/forgyuenes of synnes
ayen rysynge of flesshe/& euerlastynge lyf. Amen.

Hope is truste by the mercy of god to be la
ued. And it standeth in the grace of our lor
de & our good werkes. ¶ Charyte is ꝑ ende & the
perfeccion of all the cõmaũdementes of god/and
it standeth in the loue of god aboue all thynges/
& thy neyghbour as thy self

¶ Thele ben the seuen vertues ayenst the seuen
vyces. ¶ Mekenes ayenst pryde.

¶ As in boostynge/delpplynge/scornynge/hyghe
herte/fayrnes/connynge/strengthe/vertue/pryde
of kynne/vayne glory/dilpyte of other/ypocrel y.

¶ Pacyence ayenst Wrathe.

¶ As fyghtynge/chydynge/hurtyng/betyng/wa
ryeng/curlynge/grutchynge/delyre of vengeaũce
cruelnes ⁊c. ¶ Charyte ayenst Enuye.

¶ As gladde of an other euyll fare/& to be heup
& lory of theyr welfare/bacbytynge/lowynge of
dylcorde/scornynge/and luche other.

¶ Largenes ayenst Couetyle & Auarice.

¶ In wynnynge/in byenge/in lellynge/in metꝫ
ge/in waynge/gyle/trechery/lacrylege/symony/
vlury/cheeft/receyuꝫge of stolen goodes/wronge
withholdynge of ony dute to the chirche ⁊c.

¶ Good occupacyon ayenst Slouth.

¶ As ydelnes/delyte in slepe/neclygent to cõne ꝑ
lawes of god/vnlusty to ꝑ lerupce of god/mylpen
dynge of tyme/dylpayre/wanhope & luche other.

¶ Abstynence ayenst Glotony.

¶ As in moche etynge & drynkynge/biekynge of

taste/delyrynge of delycate metes & drynkes &c.
¶ Thele ben the fyue goostly wyttes. Wynde/reason/wyll/ymagynacyon/vnderstandynge.
¶ Thele ben the fyue bodely wyttes. Herynge/seynge/smellynge/tastynge/and touchynge.

¶ Chastyte ayenst Lechery.

¶ As in thought/wyll/werke/in syght/in selyng in puohyng/or synne ayenst kynde w̄ many other ¶ The. vij. goostly dedes of mercy. Teche/cōsel chastyte/comforte/forgyue/suffre/& praye for thy enemyes. ¶ The. vij. bodely dedes of mercy. Fede the hongry/gyue drynke to the thursty/clothe the naked/herbowe the herbourles/comforte the seke/vysyte pryloners/burye the deed.
¶ Thele folowynge ben the. vij. gyftes of the holy goost/that euery man sholde delyre to haue and kepe. Wysdome/counsell/knowynge/pyte/vnderstandynge/strength/and drede of god.
¶ Thele folowynge be the. iiij. cardynall vertues ¶ Temperaūce. Is a meane betwix to moche & to lytell/& it standeth in takynge suffycyently þ nedeth & in refusynge þ is to moche or to lytel vtterly ¶ Ryghtwysnes/is a payngе of a dute to ethe thyng þ it duly longeth vnto/as to god prayenyng & thāk-yng/to thy neyghbour loue & charyte/& to thyselfe belynes to fulfyl goddes wyl & his cōmaūdements ¶ Prudence or Wysdome. Is a vertue þ departeth good from euyll/& it standeth in chelynge good & refusynge euyll. ¶ Strength maketh ony myghty

and hardy to do grete thynges for the loue of god & in suffrynge pacyently aduerlyte / and mekely takynge prolperyte.

¶ Thele ben the. vij. lacrementes of holy cherche Baptylme / wedloke / the lacrament of ỹ awter / cõ furmacõn / ordre / penaũce / & the last enoyntynge.

¶ Here lolowen the. x. cõmaũdements ¶ Worlhyp no fals god. In whiche is forboden wytchecrafte / enchaũtements / mawmentry / redyng of dremes / & al mylbyleue & luch other. ¶ Take not his name in vayn. In which is forboden all herelyes / forlwe ryng of all mylmenyng / vnworlhyp of god / takỹ ge his name i vayn & other ¶ Halowe ỹ holydays herynge deuoutly thy lerupce / kepyng ỹ out of dede ly ſỹne / & vilyte ỹ poore / & helpe to acorde them ỹ ben at debate & luche other. ¶ Worlhyp thy fad & thy moder. God thy fad holy chirche thy mod / thy gooltly fads / thy flelthly fader & mod / & people of age / & prelates of holy chirche. ¶ Slee no man w̃ hande lmytynge / nor w̃ thy mouth in bacbytyng with herte curlynge / ne wyll ony eupll or vengeaũ ce. ¶ Do no lechery. In this is forboden all lpou lebreche w̃ bodely dede or gooltly / & all wylfull po lucõns or prouokynge co ỹ lame. ¶ Do no theefte. as i ſtelyng / wronge getyng / trechery / oker / dyſhe rytage of heyres. wronge amercymẽt. fals melure wrong purchalyng ¶ Bere no fals wytnes / in this is forboden fals byenge / bacbytyng / falsacculyng and all luch other. ¶ Delyre not thy neyghbours

wyf. In this is not only forboden the dede doyng but also the delyre & wyll of herte. ¶ Delyre not thy neyghbours thynge/as houle/londe/beest/seruaunt nor ony thynge that is his.

¶ Thele. vij. thynges folowynge sholde we haue euer in our mynde.

The synnes þ we dayly do. The short tyme that we shall abyde here. The vncertayne of the daye of our deth. The vnstablenes & frayle te of vs. The strayte & ferefull Jugement of god. The bytter & vnspeakable paynes ordeyned for synnes. The euerlastynge losse of eternall glorye.

¶ Here folowyth a short remembraūce for confessyon to al peple/& in especyal to al religious folke.

Seldom shalt þ synde tyme in all the yere in whiche þ shalt not haue cause to shryue the of some of thele folowynge/that is to wete of hasty or neclygence saynge þ seruyce of god/or of lelynge of tyme/or els of vayne thought or of vn due reuerence to god or to our lady or his saynts or to þ other þ ben thy louerayns. Or in forgetynge god & his dayly benefayts. & not thankyng hym for his creacion & his redemptiō. & þ he gaf the þ myn de to dyspose the better than other ben wt suche o/ther. And also not thankynge hym for thy dayly sustenaunce/clothynge & helth of thy body & for re/myssyon of thy synnes/for thyn enheryteūce of he uen wt other Innumerable. Also remembre thy wode wordes or noysom/or els fals Jugementes in thy

mynde/or fals suspycõn. Also of ony mouynge to wrath or to vayne heuynes or vayne gladnes. Also serche in thy mynde yf ỹ haue well spended ỹ daye & nyght without synne/as yf ỹ haue prayed or rede to ipsell with suche other. Also yf ỹ haue past thy boũdes in wordes or in eynge or drynkynge/ slepynge or laughynge with suche other. Also remembre how ỹ haste kepte the maundementes of thy louerayne/chastyte/pouerte/sylence in places & houres accordynge as ỹ art called for to do. Also yf ony persone in worde sygne or dede ỹ haste offended & gyuen ony cause or occasyon of greuaũce. Remembre also yf ỹ hast ouerskypped in the lernyce of god ony wordes/verses/or ony Inclynacyons & suche other. And of the wauerynge of thy mynde/thyn eyen/& other vnmanerly behauyour of all thy body. Also of thy vnhoneste & noysom thoughtes/that ỹ sholde nyghtly relyst not carynge with them by thy wyll. Serche also yf ỹ haue grutched for mete or drynke or other necessaryes for bycause they were not gyue to the after thy pleasyr. Loke also yf ỹ haue synned in moche takynge of mete & drynke/or ony other necessaryes more than nede requyred &c.

¶ Sayne Bernarde to a newe begynner in relygyon.

If ỹ entende to please god & woldest obteyne grace to fulfyll the same two thynges ben to the necessary. Fyrst thou must withdrawe

thy mynde from all transytory & erthely thynges as who saye þ careste as lytell for them as there were none suche thynges. The seconde is þ þ gyue thyselfe to god/that þ saye not do ony thynge/but that only that þ verely byleuest sholde please god And in this wyse folowynge þ mayst gete grace for the fyrst. In all thynges counte thyselfe vyle & symple/and as nothynge in regarde of vertue/& byleue all other to be good & better than thyselfe/ & so shalt thou moost please god. What soeuer þ here or see of ony relygyous persone or of ony other good persones/thynke alwaye that all is done & sayd for good entent though they seme þ contrary/for oft man by sulpycyon is begyled. Dysplease no creature/& vtter no langage to laude of thyselfe/though it were to thy moost famyliar & beloued felowe/studye euer more to kepe more preuy thy vertue than thy vyce/speke neuer euyll of ony man or woman though it be neuer so true/& open it not without it be in confessyon/& þ whan þ can not elles shewe clerely thyn owne confessyon. Be more gladde to gyue thyn eere whan ony man is praysed/than whan ony persone is dyspraysed/ Whan þ speakest haue fewe wordes/true/& sadde & euer of god/yf ony worldely persone speke/ Wþ þ and purpose or vtter vayne wordes/as soone as þ mayst breke out of suche comunycacõn & talkynge & talke of god & of his vertues/or elles departe & gyue þ to some goodly & goostly occupacõn. What

ſoeuer befall the or ony other of thy frendes gyue no charge of it/yf it be prolperyte reioyle not ther of/yf it be trouble or aduerſyte be not ſory for it. But take or acompte all ſuche thyngꝭ as nought & euer prayſe & thanke god/gyue charge as moche as ꝓ mayſt to ꝓ wele & prolperyte of thy ſoule flee places of moche ſpeche as moche as ꝓ canſt. For it ismoche beſt one to kepe his tonge than to ſpeke. After complyn ſpeke no worde tyl the maſſe be done the next daye folowynge without a grete cauſe requyre. Whan ꝓ ſeeſt ony thynge ꝓ dyſpleaſeth the/ſee yf the faute be in thyſelf & than haue compaſſyon/yf it be not/thynke that it may be & ſo lete all thynges be to the as it were in a glaſſe to ſee thyſelf. Stutche not ayenſt ony perſone without thou ſee that ꝓ may profyte what ſoeuer cauſe ꝓ haue. Afferme neyther denye nothyng ouerthwartely / but lete thy nay or ye or thy doubte be powdred euer with ſalt/that is to ſaye/lete hem be ſpoken with diſcrecion & pacyence. Be euermore ware of mockynge & of ſcornynge. Yf ꝓ be lyght of contenaũce ſee it be but ſelde/haue thy comunicacion but wt fewe perſones & ſhortly behaue thyſelf ſo in all thy layenge that ꝓ ſpeke not rather in a doubte than men ſholde take auctoryte or groũde of thy layenge. The ſeconde ꝓ mayſt obteyne in this wyſe. Gyue thyſelf with grete deuocyon to praye & lete thyn herte agree with ꝓ ꝓ layeſt both daye & nyght. Remembre alſo dylygentely that

thou ymagyne the state of them/in whose remem
braūce ꝑ makest thy prayer. These thre haue al/
waye in thy mynde/what ꝑ were/what ꝑ art / &
what ꝑ shalt be. By reason of thy body/ꝑ were fou
le slyme of the erthe/& now thy body is the hous
of fylthe & derte/& herafter it shall be wormes me
te. Also ymagyne ꝑ paynes of them ꝑ ben in helle
& how that payne shall neuer haue ende / & how
they suffre all these paynes for a lytell delectacōn
& pleasyr in synne. Also ymagyne the Joye of pa
radyse/& how that shal neuer be fynyshed & how
shortly and soone it may be goten. Than thynke
what sorowe & waylynge may be to them ꝑ for so
lytell a thynge here haue lost so grete Joye conty
nuell. And whan ꝑ hast ony thynge that doth dys/
please the/or elles ꝑ dredest to haue it / thynke &
yf ꝑ were in helle ꝑ sholdest haue that/& all that
ꝑ woldest not haue/& so shalt ꝑ suffre all thynge
for cristus sake & his loue. Also whan ꝑ hast ony
thynge that pleaseth the/or elles that ꝑ desyrest to
haue/thynke & yf thou were in paradyse ꝑ sholdest
haue it & all other thynges that thou woldest de/
syre. Also whan there falleth ony fest of ony saynt
thynke on hȳ what payne he suffred here for god/
des sake & how shorte his payne was. Than thyn
ke how greate Joye he hath in heuen for that whi
che is euerlastynge. And soo thou mayst thynke
that the tribulacion or tourmentynge of the good
men is soone gone. And in lyke wyse the Joye of

euyll men fadeth anone. but good men with theyr tribulacyon here geteth eternall glorye. And euyll men with theyr ouermoche Joye here geteth euerlastynge payne. Furthermore whan ꝑ art accombred wt slouth & lachest deuocõn take this wrytynge & ymagyne dilygently all these thynges rehersed. Than thynke of the tyme ꝑ ꝑ leest in vayne ydelnes / & thynke ꝑ they that ben in helle wolde gyue all the worlde for so moche tyme to redeme theyr synnes yf they myght haue it. Whan ꝑ hast ony trouble / thynke that they ꝑ ben in paradyse shall neuer haue suche trouble. And whan ꝑ hast ony spirytuell consolacyon or comforte / thynke ꝑ they that ben in helle shall euer lacke that. Whan thou goost to bedde or to thy rest / thynke what ꝑ hast thought / what ꝑ hast sayd / what ꝑ hast done that daye. And how prouffytable ꝑ haste spende thy tyme / the whiche was gyuen the to spende it vertuously / to obteyne euerlastynge lyf. Yf ꝑ haue spended it well / gyue prayse to god. And yf ꝑ haue spended it euyll / wepe & be sory for it. And the next daye yf thou may / dyfferre not to be confessed. Yf ꝑ haue sayd or done ony thynge that greueth thy conscyence sore / ete no mete vntyll ꝑ be shryuen & ꝑ mayst. Now for a conclusyon / ymagyne in thy mynde two cytees / one full of trouble & mysery whiche is helle / an other full of Joye and comforte whiche is paradyse. And how to one of these two ye must nedes come. Than thynke in

thyselfe what thynge sholde cause the to do euyll/ or what thynge sholde drawe the fro god. And I trowe ꝑ thalt fynde none suche. I am certayne ꝑt thou kepe well all thele ꝑ ben wryten here. The holy goost wyll be with the & teche ꝑ to kepe them parfytly. Wherfore kepe well all these preceptes & cõmaũdementes & leue none behynde. Rede them twyes in the weke/on wenſdaye & saterdaye. And as ꝑ fyndest thou hast done as it is wryten. Gyue prayſynge to god/whiche is euer pyteous & mercyfull in worlde withouten ende Amen.

¶A deuoute prayer for relygyous people / or for theym that entre in to relygyon. Remembrynge the termes/and to do theym in dede.

Ihesu my maker & sauyour to thy wyll and ordynaũce I commytte me euery houre. Beſechynge the entyerly for grace & mercy / ſo that I may be one of them that shall be saued. Teche me good lorde thy commaundementes to fulfylle/and to do that I come fore/elchewynge all euyll. Gyue me grace to loue the and to drede the aboue all thynge. Remembrynge thy grete benefettes / and euer to gyue the thankynge. And to kepe euer charyte / obedyence / pacyence/ſylence/ with humylyte/demynge euer the best/saye well/ reule the trouthe/and neuer to lye. Lothe to offende/sorye for my synne/and to helpe whan nede is/

& to serue the euer deuoutly with meknes to haue mede. Of ꝑ trespaces of other to haue compassyon/ w̄ good cōsell example & frendely consolacyon/ & to do after good prechynge & holy sayntlyues/ kepynge my tonge & conscyence clene & to flee bachytyng & strynes/ & to gyue none occasyon of greuaūce neuer grutchyng/ & flee ydelnes/ & to praye for the deed & quycke alwaye be my helpnes Takynge hede to my charges/ & do to them with good wyll/ gladde to be correcte of eche creature/ & to leue myn owne wyll. And euer to be ware to excuse my sy̅ne/ & to trust in myn owne wytte. Remēbrynge ꝑ I come to relygyon for to do penaūce for synne/ & repugne ayenst it/ & to crye for mercy to the Jhesu & to thy moder Mary. In whome I trust & shall serue/ & neuer for to varye Amen.

℣ ℣ Dñe fiat voluntas tua.

℟ ℟ Sicut in celo et in terra.

Actiones nr̄as quesumꝰ dñe aspirando p̄ueni et adiuuando ꝓsequere. vt cūcta nr̄a operatio a te semp incipiat. et p te cepta finiat. per xp̄m dñm nostrū Amen. Oratio

¶ This prayer folowynge is good for them that vnderstande not theyr seruyce in latyne. in syngynge. or sayenge. or that lacke deuocyon in tyme of theyr sayd seruyce. and wolde haue it.

Blessyd Jhesu cryst our lorde god & sauyour whiche I knowe well come in to this worlde

not for them that were Juste & ryghtfull/but for
synners to redeme them by thy deth & shedyng of
thy precyous blood. Now mercyfull & pyteous lord
Jelu cryste forgyue me & haue mercy of me after
thy grete mercyes/& for thy crosse & bytter passy-
on. For I am a synner / & haue greuously erred &
offended the. Not for thy swete Jhelu. I byleue in
the/& neuer denyed the nor shall. Attende & behol
de good lorde Jelu my sayth & Intencyon/the ver-
tue of the wordes of holy prayers ꝑ I haue sayd/
longe/or shall/& beholde not myn Inhabylyte &
Ignorauunce. Wauerynge of mynde & neclygence.
But graūt of thy grete goodnes/that the prayers
w̄ all other good dedes done by me/or to be done
may gracyously profyte me. And them that I am
bounde to praye for/or that haue nede of prayer/
Whether they be lyuynge or deed/to thencreace of
thy mercyes laude & glorye & worshyp of thy bles-
syd moder Mary & all sayntes Amen.

¶ Thankynges to our lord god for his dayly gyf-
tes & benefaytes/& is called. Deo gracias.

Almyghty & euerlastynge lorde god Jhelu
cryst. I worshyp the. I glorysye the. I than
ke the now & euer shall for the makynge of me to
thy symylytude/gyuynge to me with angelles wyt
te/reason & vnderstandynge / and haste redemed
me with grete paynes vnto deth/shedynge thy pre-

cyous blood plenteuously for me / & dayly defend
dest me frō myn enemyes goostly & bodely / preser
uynge me to this tyme by thy grace / both slepyng
& wakynge from dyuers perylles & dethys that o-
ther hath fallen in & perysshed. And ouer these þ
hast endowed me with thyn holy cōmaundemen-
tes & newe lawes of grace & pyte / with holy sacra
mentes of the chirche. And moost in especyall gy
uynge vs thy blessyd body & blood for destruccion
of our synnes encreace of vertue & grace / and syn
guler comforte to all that ben on lyue and deed.
And beyndes these thou hast ordeyned angelles / &
all other thy creatures bothe of heuen & erthe / as
sonne and mone / fysshe & foule / beest and fruyte /
with all other Innumerable to serue me. And to
the entente that I sholde loue & serue agayne with
all myn herte deuoutly. And also hast pyteously
sustened me whan I haue synned. Not takynge me
thenne to thy strayte Jugement to my dampnacy-
on perpetuell. Also I loue the / and thanke the in
moost especyall for that thou hast made me heyre
& partener of thy blysse in heuen perpetuelly / whe
re I trust to see the face to face with the fader and
the holy goost in eternall peas and glorye Amen
¶ For these blessyd Jhesu & other thy benefytes &
gyftes Infynyte I thanke the with all my herte /
& I desyre euer to serue the / to loue the / to worshyp
the / & magnyfye the here / and in the worldes du-
rynge withouten ende. Amen.

¶ A prayer full profytable to them that shal saye masse/ & here masse/ or to them that shall be housseled & comunyed / and belyde for all other that ben on lyue or deed.

Iesu my lorde god/my loue & oonly comforte/the whiche as preest mooste hyghe & synguler bysshop offered thyselfe to god thy fader/an holste & sacrefyce mooste clene & vndefouled on the crosse for our gylte & redempcyon/& hath gyuen it vnto vs/& lefte it in remẽbraũce of thy grete charyte/deth/& passyon/and therwith hast cõmaunded vs to ete/& cõmone this glorious sacrament of thy blessyd body ymade wonderfully by the vertue of the holy goost for our dayly helth/frelte/& transgressyon. wherfore blessyd Jesu/to the be laude and prayslynge worlde withouten ende. Amen.

¶ And for as moche that by the holy ordynaunce the consecracyon therof & offerynge vp to thy hyghe mageste for the quycke and deed oonly belongeth to the order of preesthode. for thy good lorde of thy grete pyte & grace. Make thy seruaũt or seruaũtes. ¶ Here name ye whom ye wyll that shall saye masse. N. and all other preestes clene in body and soule. And delyuer them of all vnclene/wycked vayne/and noysom thoughtes/and strengthe them ayenst all theyr enemyes/and vs also with thy glorious angelles / and confounde all suche that pursuen them and vs/and wolde make vs to

perylle fynally. ¶ Jhelu kyng of virgyns/& lo-
uer of chaſtyte. Remembre how frele that our ſub
ſtaũce & nature is/& be mercyfull vnto them & vs
as fader/lorde/& god/after thy grete mercy & for
thy bytter paſſyon. For to the is oonly appropered
to be mercyful!/without whiche no creature may
be ſaued. Beholde ſwete Jhelu that our wyll is to
worſhyp the/& prayſe the in the beſt maner that
we can or may/and lyke as þ haſte begonne with
vs here/ ſo make vs to contynue in thyn laude &
ſeruyce euerlaſtynge. And where it is ſo that they
knowleche themſelf vnable to do this heuenly my-
ſtery. For thy good lorde Jhelu/by thy grace make
them able/the whiche of ſynners haſte made full
often and dayly makeſt holy ſayntes. And gyue
them alſo thy drede & clennes of herte with the ry-
uer of teeres in all ſpirytuell conſolacyon. Make
them to fele & vnderſtande the ſwetnes of thy bleſ-
ſyd preſence/ & the grete attendaunce of thy holy
angelles about hem at theyr celebracyons. Recey-
ue mercyfull Jhelu this hyghe & holy ſacryfyce to
the comfort of all þ ben on lyne & dede/& wouche-
ſauf this daye þ it be to vs & to all them a ſyngu-
ler refrellhynge & feeſt/that we ſo releued w̃ this
brede of lyue & lambe Jnmaculate/ borne of the
bleſſyd virgyn Mary may Joye in thy laude & glo
rye eternally. Thou ſaydeſt by thy holy mouth.
The brede þ J ſhall gyue/ my body it is/for the
lyf of the worlde. Who that eteth me/he ſhal lyue

for me/& he abydeth in me/& I in hym. I am the brede of lyf that came downe from heuen. He that eteth of this brede shall lyue without ende. Now swete brede of lyfe make both them & vs fele thy swetnes & loue forsakynge all vanytees. Come in to our soules/& clense vs goostly & bodely/sanctefye vs Inwarde & outwarde/& be a contynuell defence of soule & body/so that we may come to thy kyngdome/there to be fedde of the with a meruaylous & vnspeakable sacyete. Where after we shall neuer haue hongre ne thurst/leynge the than/not as we now do/in mysteryes & of fere home/but thenne shall we see the face to face in glorye with thy fader in vnyte of the holy goost by all worldes Amen. ¶ Pater noster. Aue maria.

¶ Here foloweth a prayer to all sayntes/examyned and p[illegible]onned.

¶ Ad scām mariā. Angelor ordines
Gaude mr saluatoris Hos precamur nobis pie
felix fide flos decor Sitis causa melodie
Mundiq; solacium Supra celi cardines
Nunc letare celi chorus ¶ Ad patriarchas
In hoc festo z languoris et pphetas.
Nostri sis remedium Gaude ventre gsecrat?
¶ Ad scōs angelos. D baptista mire natus
Gaude michael i hac die Sacer degens seculo
Gabriel raphaelq; mellie Patriarchis sociatus

Et pphetis. vite flatus
Fac finire iubilo

℣ Ad Apostolos et euangelistas.

Gaude petre cū sodali
Paulo. cristo speciali
Lucens orbis climata
Et caterna generali
Vestra lita loco tali
Nos cū eis adiuua

℣ Ad martires.

Gaude [illegible]na spesāglor
Et georgi tutor hor
Cum Edwardo nobili
Tu laurenti rege lor
Vt tuamur poli chor
Cum fauore stephani

℣ Ad. s. confessores.

Gaude prelul o martine
Nicholae. hugo. line.
Polce nobis graciam
Erkenwalde qz birine
Jam cū tuis augustine
Da supremo gloriam

℣ An. s. virgines.

Gaude virgo katherina
Margareta. magdalena
Cum brigeta. brigida
Anna. fides. et cristina
Nos seruādo nūc diuina
Gens celor iubila

℣. Letamini in dño.
℟. Et gloriamini.

Oratio.

Concede quesum⁹ omnipotens deus. vt intercessio sancte dei genitricis marie sanctarqz omnium celestium virtutum. et beatorum patriarcharum. pphetarum. apostolorum. euangelistarq. martirum. confessorum. atqz virginum. et omniū electorum tuorum nos vbiqz letificet. vt dum eor merita recolim⁹ patrocinia senciamus. Per eundē xp̄m dñm nostrū. Amen.

℣ Here folowen the seuen degrees of humplyte.

¶ Caste thy syght downewarde/and shewe meke nesse/bothe in thy herte and body.

¶ Beware of hyghe speche & clamorous/and see that thy wordes be fewe well sette & resonable. Be not syght for to laugh/but vse euer sadnesse.

¶ Be stylle & kepe sylence/tyll nede requyre that answere must be hadde. Kepe well the comyn rule as the holy place hath vsed.

¶ Thynke the moost vylest of all other/& so pronoūce thyselfe. Knowlege the vnworthy & not profytable to ony thynge/& so byleue in dede.

¶ Make ofte confessyon of thy synnes/and that with greate contrycyon. Kepe pacyence in thy obedyence at all thy paynes & trouble.

¶ To all people be thou subgette for thy maysters sake/thyn owne wyll forsake it/and loue it in no wyse.

¶ And euer kepe the from synne / for fere of hym aboue. Amen.

¶ Here folowen the seuen degrees of obedyence.

¶ The fyrste is to do that is cōmaūded of thy souereyne without grutchynge.

¶ The seconde is to make none excepcyon/neyther of the tyme/neyther of the dede that is to be done.

¶ The thyrde is to be gladde & cherefull in thy herte to do suche dedes cōmaūded without ony cōpulcyon/settynge a syde all bestly condycyons.

¶ The fourth is to be quycke in ſuche dede doyn
ge & leuynge all other occupacyons for that tyme
or ony maner of excule.
¶ The fyfthe is to do ſuche thynges with all thy
myght and power/thynkynge that thy rewarde
ſhall be grete.
¶ The ſixte is to do them alſo with al mekeneſſe
bothe in ſpyryte and geſture.
¶ The ſeuenth is to contynuye ſuche obedyence
to the ende of thy lyf/euer folowynge thy mayſter
Jheſu cryſte/that was mooſt obedyent for thy lyn
ne vnto deth Amen.
¶ The ſeuen degrees of pacyence thou mayſt be
hoide here.
¶ To euyll done to the or aduerſyte/make no re
ſyſtence. ¶ Do no euyll for euyll/ne gyue an euyl
anſwere. ¶ Loue thyn enmye/& do good for euyl
to hym in recompence. ¶ Grutche not ayenſt ad
uerſyte/but take it as ſwete as encence. ¶ Accõpt
it for beſt medycyne/and be gladde in thy payne.
¶ Thanke god therfore/& loke for more with all
benyuolence. ¶ And whan thou haſt no grutchyn
ge in thele/thenne mayſt thou be fayne.

¶ The .xv. degrees of charyte.

¶ Thele make parfyte charyte after Poules epyſ
tle. ¶ Be pacyente contynuelly for ony aduerſyte.
¶ Lyberall to the nedy/& do good for euyll. ¶ Of
other mẽnes welfare. enuye not ne be heuy ¶ Lette
not by thy crokednelle good werkes to multeplye.

¶ Swelle not inwarde by malyce yͭ thy nyghbour prolspere. ¶ Loue to be in lowe degree/ & loth to be hye. ¶ To labour for other as thyselfe do thy vtter deuour. ¶ Be not moued for ony cause to vengeaūce or to yre. ¶ Thynke none euyll to another for ony prouocacyon. ¶ Joye thou not in wyckednelle but lorowe ꝑ rather. ¶ Be gladde in trought & ryghtwylnelle & hate dyllymulacyon. ¶ For lu the ryght here aduerlyte or ony trybulacōn. ¶ To ꝑ the chirche techeth the put ful credulyte. ¶ That god hath promyled trult it well without defalcacyon. ¶ In hope abydynge his rewarde and euerlaltynge glorye. Amen.

¶ A lytell Jnltruccōn for them that lhall entre in to religyon/drawen out of the longe rule of layt Jherom that he wrote to layne Eultochiū ꝛc.

LOue god aboue all thynge/ & thy neyghbour as thyselfe. Jn thele two is fulfylled all ꝑ lawe & cōmaūdementes of god & parfyte charyte wout whiche can noman or woman be relygyous & come to heuen/ & the whiche had among them they make theyr place or monallery a paradyle in erthe & themlelf profelled therin angelles full plealaūt vnto god. Wherfor amonge ꝑ lpouses of god ben one wyll/one comfort/one heuynes Remembrynge ꝑ he is prynce of peas & charyte. in whom they lhalbe wedded vnto. forlake ꝑ delyre

of tẽporall goodes/for better it is to be ryche with other in the worlde than to be poore in a monaste rye & to haue a delyre to haue god. Blessyd be they sayth our lorde ꝑ ben poore in spyryte &c. ¶ The more noble ꝑ ye ben & come of worshypfull lynage ꝑ more ye shal meke your self/& euer be gladde of poore & vyle habyte or clothynge/beware of ob stentacyon & pryde or to delyre to be better arayed than an other syster is. And remembre ꝑ ye shall be professed & wedde elyke to one spouse Jhesu cryste in one wyl & vowe/whiche loue none suche syn gularyte/pompe & vayne glorye. For in his court shall not a kynges doughter haue prerogatyf afo re an other in lower degree borne. Goostly syst re quyreth no dignyte temporall/though all ye be ne uer so meke/yet your spoule was & is moche more meker. See in your mynde how ꝑ sayt Peter was a poore fysscher/and Bartylmew a noble man of byrth. Nethcles Peter was preferred & made pryn ce of Bartylmew & of all the worlde. Beware of grutchynge ꝑ whiche greuly displeaseth god. Com mende neuer your self of ony goodes gyuen or to be gyuen of you or by yours to ꝑ monasterye or els where/but euer lerne & vse you to take ꝑ crosse & to folowe your spoule in penaũce/& do that ye come for/kepynge obedyence/pacyence/mekenesse/sy lence/prayer/fastynge/& suche other as your relyg gyon wyll gyue you Instruccyon. And in ony wyse shewe mekenesse in your langage/countenaũce &

all other behauyour / & in especyall to your heed & louerayne / the whiche representeth cryste your spoule/& that in all obedyence/drede/loue/& reuerence. Neuer dysputynge of theyr wyll or of other that be your louerayns/but thynke þ all is ryghtfull þ they do/presume not to correcte theyr Jugementes. For as by example yf eche man sholde haue the gouernynge of a shyppe þ they be within / it sholde neuer prospere ne come to the hauen þ it desyred. And as ye be professed deed to the worlde so be ye deed in other mennes dedes. ¶ Also remembre that ye must forsake your owne wyll & offre it vp & gyue it to god & to them that shall be your louerayne & heed for euer more. Enforce eche one of you that shall come to religyon to passe an other in obedyence/for than doubtles ye shall please god Al true obedyencer that hath vtterly forsaken his owne wyll/knowe not ony thynge harde to do þ is contaunded of theyr louerayne ne ony thynge vnryghtfull. ¶ Beware of ydelnes the whiche is moder of all synne & vnclennesse/so that by your offyce that ye be called to/or by prayer/redynge/wrytynge/sewynge/or other handewerkes doynge/ye may make your bodyes dayly wery & crucyfyed. And therby make your spyrytes the more quycke and apte to the seruyce of our lorde in confusyon of your enemye and encreace of glorye. ¶ Beware to be Jnquysytyf/or to muse on hyghe maters and subtyll. And leue them to worldely people/

and to clerkes/for otymesthe letter may hurte you Thynke euer þ ye had leuer dye than ones to pal se the claulures or boũdes of your monasterye. Yf ye haue a faythfull & a Juste frende/to whom ye may open þ secretes of your herte/than ye haue a grete trelour/for oftymes one shall be deceyued & seldome can iuge the trouth in his owne maters so well as other. Knowe your owne synnes & wayle them & medle w̃ none other. Beware euer of detraccion & flee it as it were a venemous serpent/þ the speker therof be your contenaũce & departynge from them may be ashamed/& therwith loche for euer so to speke or do. Moreouer yf ye wyll see your spouse Jhesu cryst in your mynde by contemplacõn euer kepe your sylence. For sayne Jerom sawe many in Egypt amonge holy faders that. vij. yeres togyder spake not owne worde/but only to god & to his sayntꝭ. Yf the caas be so þ ye must speke/lete it be in all peas & charyte & w̃ fewe wordes. Remembrynge þ your spouse loueth no voyde clateryng/but wolde be w̃ you alone in all quyetnesse in your soules. Wherfore be ye aferde to displease hym or to dryue hym out from you w̃ stryues or debate/sclaundres/othes/and suche other/ ¶ Sayne James coũselleth eche man to refrayne his tonge/sayenge that lyf & deth ben in the power of þ same tonge/wrytynge thus. Who that refrayneth his tonge he shalbe blessyd in all his dedes &c. Knowleche your self at all tymes carayne

and erthe/& the glory therof is as a floure in the medowe. Abstayne you as pylgrymes from all desyres of ꝑ flesshe/the whiche dayly batayleth ayenst the soule. Abstayne also from lyes at all tymes/as ye wolde from helle / for them in no wyse loueth Jhesus your spouse. And also beware to mayntene or bolstre suche lyes whiche is abhomynable in the syght of god. Yf there come ony straūger vnto you/lete hym knowe by your heuenly talkynge & behauyour ꝑ ye be a well taught spouse of cryste & ꝑ they may glorefye in you & for you & be amended by you. Here ꝑ wordes of sayntt Jerom in your mynde that sayth thus. Truste me verely ꝑ theris no thynge more perylous to a man. than is a woman/& to a woman no thynge more contagyous than is a man/for eyther of them is chaff & eyther is fyre. And note this for a truth/ꝑ preuy talkyng lacketh no sulpycyon. That thynge is not lefull to be seen/ꝑ is not lefull to be desyred. More than ony man can suppose or wryte/ꝑ deuyll reioyseth whan memorye of o man is fixed & had in a womānes herte. There is no venym in the worlde so noysom to woman as is affeccōn towarde man of what loeuer cause it procede or growe. Ye may see ꝑ the desyre of worldly wymen is euer in vesture/golde/precyous stones/& ornamentꝭ outwarde of the body/& therin they put theyr glorye & felycyte Jn so moche ꝑ it lustyeth not them theyr luste gyuen by nature only/but they seke occasyon & craft

by the layd premyſſes to encreace theyr layd luſte
& delyres to theyr grete daumnacõn/beware ther
fore of ony coſtely habyte or ſuche vanytees ꝛc. Ler
taynly layth the layd layne Jerom/ þ pryncypall
delyre is of ſuche wymen þ men ſholde feſt theyr
eyen in þ faces of them by the prouocacõn & lyght
of theyr precyous arraye. But they ſholde cõlyder
though nature hath gyuen to golde/& ſuche other
a precyolyte wherby they ben prayſed/what is þ to
the vyle carkas þ it hangeth vpon / the whiche is
but a ſachell of dounge brought forth of vnclene
ſeed & fynally ſhall be wormes mete.

¶ The wordes of layne Jerom.

O Thou mooſt vyleſt & worſe than ony beeſt
how ſhamefaſt ſholdeſt þ be in thy body yf
thou woldeſt beholde thyſelf/ þ ſo in thyn arraye
auañceſt thyſelf. And this bleſſyd Jerom layth. I
take them for no relygyous wymen þ ben cladde
in coſtlyous araye or in wanton & pynched habytes
but he calleth them in latyn. Peſſimas meretrices
et ſtorta. Wherfore delyre ye to go in vyle & vnſha
pely veſture. that wanton & diſſolute perſones may
rather be prouoked to ſcorne & laughe at you than
to thynke cuyl or delyre you/for they ſay not trou
the that do enſure themſelf with a glorye to kepe
chaſtyte in a coſtely or ony ſhapely veſture/ye ſhal
be called ladyes/for bycauſe that ye ſhall be ſpou

ſed to the kyng of all kynges. Beware than & ta
ke hede with all mekenelle to your dyſpyte/in leſ
ſe than your ſpouſe be greued & make a deuorce &
ſo departe from you. Yf that ye wyſt & ones had
taſted how ſwete your ſpouſe were. ye ſholde haue
pleaſyr ynough that paſſeth all worldly pleaſyrs.
This Joye & pleaſyr had ſaynt Jerom & many o-
ther both of men & wymen/kepe the manſyon of
your ſpouſe clene/& garnyſſhe it with floures of
vertue/and accompte your ſelf mooſt vyle & out
caſte of this worlde. Remembre alſo how in your
baptyſme ye forſoke the worlde/the enuye/and all
theyr pryde & glory/the whiche now ye ſhall cõfer
me vnder ỹ gretteſt othe that may be/& therwith
receyue our lorde god in ſacramẽt in this your fyr
ſte entrynge in to religyon. Beware alſo of vayne
glory/lyftynge vp your vyſage & voyce on hyghe
as wymen done in the worlde. Rebukyng other or
to ſpeke of your noble blood or kynrede/for in the
ſpouſage and ſeruyce of god/the pooreſt mannes
doughter lyuynge ſhall be egall & lyke to the gre-
teſt kynges doughter lyuynge in erthe. Ye muſte
forſake all ſuche worldely pompe & vanyte & take
a newe & a more ſure noble dignyte by your ſpouſe
Jheſu cryſt that neuer ſhall haue ende/the pooreſt
of you bryngeth more to the monaſtery/ſo that ye
come with a meke herte and in wyll to forſake yt
that ye hadde neuer ſo moche/than ſhe that bryn
geth moche with a proude herte/and therwith to

other wolde haue it knowen Beware euer that no foule worde or stryue be amonge you þ ben deed folke in this worlde. But euer thynke þ the trompe of the last daye of Jugement soundeth in your eeres / and calleth you sayenge. Ryse doughters Ryse/& come to your Jugement. Lete euer your mynde be with your spoule/and with your moder blessyd Marye/& the sayntes as often as ye synge or rede. Remembrynge þ god is there present and seeth what ye do Lete none see you from the seruyce of god or vnoccupyed. In redynge of prophetes epystles/gospelles/sayntes lyues/& other dedes of vertue doynge/haunynge euer bokes in your handes/studyenge or wrytynge / þ people seynge you may saye. Beholde here the seruaũt of god/& the lanternes of the worlde. Beware also of glotony whiche is moder of all vnclennesse & bocheres of chastyte/& kepe your stomake rather voyd than to take to it superfluyte wherthorugh ye shall not nede to take medicynes for a digestyon. Ete curtesly to ete & not gredely nor hastely/for therin may ye synne. It is wryten in the lyf of saynt Benet þ a religyous woman vñ a gredenes receyued a wycked spiryte in etynge of letuse in þ gardeyn. Also they þ vse to drynke wyne go not wout fyre i theyr bolom. And euer beware of dronkenshyp/remembrynge þ abstynence & fastynge is a sure medycyne for all sekenes. And by them cometh grete vertue & grace. Not for thy beware of vndiscrete ab-

ſtynence/whiche myght cauſe you to haue payne
here & in tyme to come. Whan tyme is of redyng
at your meles & repaſt or ony other good doctryne
than beware of ſpeche or langhynge/but take he-
de to ꝑ lecture. And knocke priuely your breſtes &
that yf ye may with fallynge of teeres/after your
meles reherce your lectures or ſome notabilytees of
ſermons or other holy thynges ꝑ ye haue herde or
ſeen afore. And whan ye praye be ſory for the Ig-
norauñce of the people & theyr ſynnes/& mynde the
ſoules that ye be ſpecyally bouñde to praye for with
all other cryſten ſoules. And yf ye wyl haue ꝑ ſwe
tenes of contemplacõn/clenſe your herte from all
worldly thynges. And be as ye were deed amonge
them & as ye were buryed in your ſepulcre the whi
che betokeneth your monaſtery/to the tyme ye ary
ſe & appere afore your ſpouſe to haue your rewar-
de of his glory. Whan ye ſhal go to your garden &
ſeen the herber & grene trees ſmellynge ꝑ floures &
fruytes with theyr ſwetneſſe/meruaylle the grete
power of god in his creatures/& thenne labour &
engendre in your mynde/or talkynge of deuocõn
& lyfte vp your herte to heuen/& thynke verely ꝑ
the maker of them that is your ſpouſe in heuen is
vnſpekable fayre/ſwete/delectable/and glorious.
But beware touche there nothynge to a vayne vſe
or nycete of the worlde. After complyne kepe your
tonge & take you to prayer & contemplacion. And
call to your mynde ſuche heuenly thynges that ye

haue herde or redde afore. See in ony wyle that ye kepe this poynt of goddes lawe & of ỹ lawe of nature. Do euer to an other as ye wolde be done vnto

¶ Deo gracias.

¶ Thyle thort prayers folowynge taught our lord ỹ kynge Egipte. Saye ye them ofte in the daye.

O Dñe ihu xpe. ego cognosco me grauiť pec calle. Et libenter volo emẽdare ꝓ grãz tuã Miserere mei ppter amarã passionẽ tuã. Dñe ihu xpe. Redemisti nos in sanguĩe tuo. Laus sit tibi ꝓ amara passione tua. ¶ Pater nr. Aue maria.

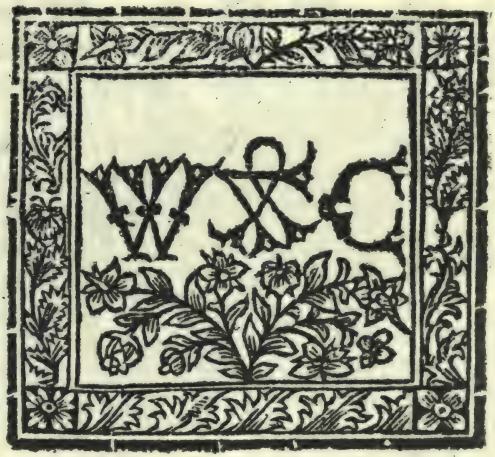
¶ Also vse for to saye dayly knelynge in remembraũce of the passyon of our lorde & his fyue woũdes/ & of the grete compassyon of our blessyd lady .v. Pater noster/ and .v. Aue maria. & a Credo.

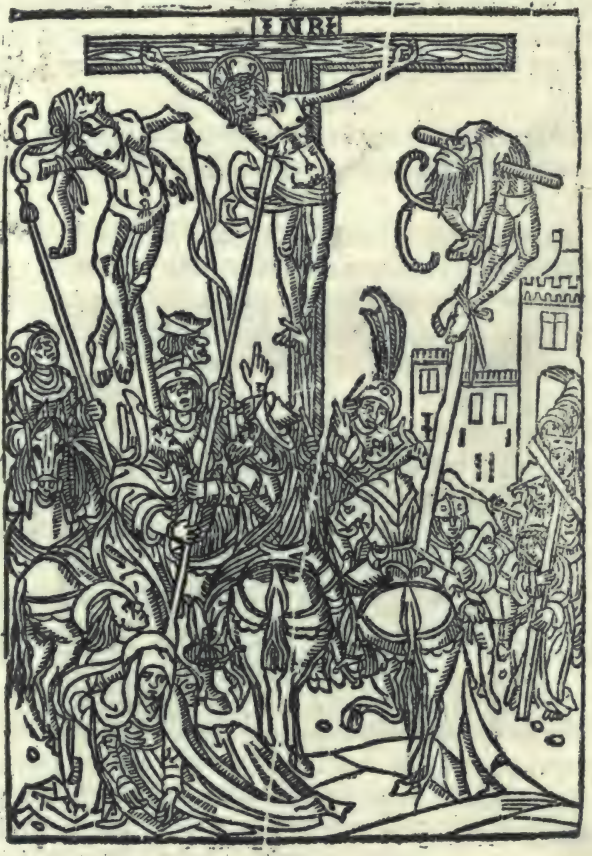
¶ Deus propicius esto michi peccatori. Jhesu fili dei miserere mei et totius populi cristiani.

¶ Semper deo gracias.

¶ Praye for your broder Thomas Betson which for your soules ỹ be come or shall come in to relygyon/ drewe and made the contentes of this lytell quayer & exhortacion. necessary & nedefull to them that ben come & shall come to relygyon.

¶ Lerne to kepe your bokes cleue ar.

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Betson, Thomas

A ryght profytable treatyse compendiously drawen out of many dyvers wrytynges of holy men

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